

American Missionary

"Go ye into all the World, and preach the Gospel to every creature."

He hath sent me . . . to preach deliverance to the captives . . . to set at liberty them that are bruised.—JESUS CHRIST.



JULY, 1864.

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For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 8d, and 4th pages of this cover.

New-York:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 61 JOHN STREET,

Price, 50 Cents a year, in advance.

CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other cooperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE
American Missionary.

(MAGAZINE.)

Vol. VIII.

JULY, 1864.

No. 7.

AMERICAN MISSIONARY ASSOCIATION.

ANNIVERSARY AT BOSTON.

The American Missionary Association held an anniversary meeting at Boston, July twenty-fifth, at eleven A.M., in the Tremont Temple. That large room was densely crowded.

The venerable President of the Association, Rev. David Thurston, of Maine, presided, and opened the meeting by reading a portion of the Scriptures, and offering prayer. This was followed by singing two verses of the hymn:

"Hail to the Lord's Anointed,
Great David's greater Son."

A letter was read from Rev. J. P. Gulliver, Norwich, Ct., regretting that impaired health prevented him from attending the anniversary, and making one of the addresses.

A letter was read from the Treasurer, Lewis Tappan, excusing his absence on account of recent illness, and stating that a statement of receipts, etc., would be included in the report of the Secretary.

Secretary Whipple then read a statement of the condition and operation of the Association, as follows:

Statement.

A common with other Christians and Protestants, the officers of the American Missionary Association desire to record their grateful recognition of an overruling Providence, ordering the affairs of our nation in a way of justice and righteous constitutional government. This acknowledgment is eminently appropriate since one prominent object of its organization was to se-

cure, through the Gospel, as among its legitimate fruits, these blessings impartially for all. Rejoicing in the success of the armies of the Union, and in the progress of measures for the suppression of an atrocious rebellion, our joy is greatly increased by the firm assurance that the war, commenced and prosecuted solely in behalf of rightful civil government, is, by divine interposition, practically destroying slavery, the cause of the rebellion.

During the past year the Association has lost by death three valuable female missionaries—Mrs. Penfield, of the Jamaica Mission, and Mrs. Olds and Miss Getchell, of the missions to the Freedmen. They have entered into their rest. The financial and general prosperity of the Association and its work is an occasion of constant gratitude to God. The receipts of the first seven months of this fiscal year, commencing October first, 1863, were \$58,311.97 against \$34,839.69 for the same period of last year, and exceeding by about \$900 the whole receipts of that year.

More than two thousand packages of clothing, books, stores, etc., have been sent by the Association to the freedmen, valued at a low estimate at from forty to fifty thousand dollars. We have also sent a large number of very valuable packages for them from Commissions at Boston and Philadelphia, the exact value of which we have no means of estimating.

At the last annual meeting of the Association, October, 1863, Mr. Jocelyn requested that he might not be reelected Secretary, an office he had honorably filled for

more than ten years. Rev. M. E. Strieby has since been appointed in his place, and entered upon the duties of the office May first. The business of the Association has, however, so increased, that it has hitherto been found impracticable to spare Mr. Jocelyn, and he still continues with us.

Foreign Missions.

Two ordained and four assistant Foreign Missionaries have joined their missions during the year; and three mission families have been obliged to visit this country on account of ill-health. In the Mendi Mission, West-Africa, there have been a few hopeful conversions, and some progress has been made in printing the Gospel in the Sherbro and Mendi languages. In the Jamaica Mission, among the emancipated people, a smaller number of conversions have been reported than in the immediately preceding years. The number added to the six churches on profession of faith was twenty-nine. The number of missionaries has, however, also been less. A reinforcement is greatly needed.

Our mission in the Sandwich Islands has been strengthened by the return of Rev. J. P. Green and Miss M. E. Green. Mr. Green was ordained while in this country. Having been born and reared in the islands, they are prepared for immediate labor. They will commence a seminary for native females, the means for doing which have been nearly all furnished by the munificence of a single friend in Massachusetts. Under God, the preservation of even a remnant of the people of the Sandwich Islands seems to depend on the success of efforts made for the proper education of the women there; hence, this new enterprise will be regarded with great interest.

The Mission of the Association in Siam is still conducted with hope, though the immediate apparent results are small. An improvement in the spiritual condition of the native church members is reported, with one or two hopeful conversions. Much religious and Bible truth is circulated from the Mission press, and a much larger number of the people reached than could be by the voice of the preacher. Dr. Bradley

has sent to this country \$300, his contribution to the government, to aid it in suppressing the rebellion. The Mission is self-sustaining.

The Mission among the refugees in Cuba has been suspended. Its last mission Rev. L. C. Chambers, is now sustained the people among whom he labors. So aid has been given, and may be continuing to sustain Christian teachers there.

The Ojibway and Ottawa Mission

The native church at the Ojibway Ottawa Mission has been made feeble by contributing some of its members to Union armies. The Christian deportment of the converted Indians gives satisfaction to the Mission, though feeble, is prosperous. The fact that the converted heathen everywhere, as well as their missionaries, feel a deep interest in the success of the present struggle, and hope and pray for universal emancipation, bears valuable testimony to the soundness of their conversion, and adds encouragement to the conviction that the entire deliverance of the oppressed is at hand, and that it will be effected by the grandest missionary war the world ever saw.

Border States.

In the Border States, our few missionaries are laboring with success.

Rev. John G. Fee has returned with family to Berea, Ky., and recommenced mission and school.

FREEDMEN.

At the breaking out of the great rebellion this Association, following the lead of the same Providence that had so signally manifested itself for its special fields of usefulness on behalf of the African race, in their country, in Jamaica, and in our country, turned immediately upon the work of giving instruction to the slaves in rebel States, first by supplying books to soldiers, and then by sending missionaries and teachers to them.

Our first ordained missionary to the freedmen commenced his work at Fortress Monroe, September 3, 1861, after a correspondence

tween an officer of the Association and Gen. Butler, with a view to supplying their physical and general wants. The work commenced has continued to spread, and we have now one hundred and eighty missionaries and teachers among them, more than one hundred having been added since October, distributing to their necessities, and laboring for their intellectual and spiritual good. They are located on the Atlantic side of the country, at Washington, Arlington Heights, and elsewhere, near the seat of Government, at Harper's Ferry, Fortress Monroe, Hampton, Norfolk, Portsmouth, Ferry Point, etc., Virginia; Newbern, Beaufort, Morehead City, Roanoke Island, etc., North-Carolina; and at Beaufort, Hilton Head, and other islands, South-Carolina. In the middle portion of the country, at Cairo, Ill.; Columbus, Ky.; and Nashville, Tenn.; in Kansas and some adjacent parts of Missouri; at St. Louis and along the line of the Mississippi, at Memphis, Natchez, Helena, Little Rock, etc.; and at Port Hudson, Baton Rouge, and New-Orleans, La.

At Washington, D. C., a building for a school and for religious worship has been purchased. Instruction is also given to colored soldiers and to children in some of the neighboring camps. The oldest school at Hampton, Va., and for size, progress, and good order, was probably never surpassed by any school in that place. The primary and graded schools at Norfolk are eminently successful; the former has been always under the direct care of Mr. Wm. Coan, and the whole are now under the general superintendence of Professor Woodruff. In these and the prosperous farm-schools on land formerly owned by Gov. se, and others, there is a large corps of very superior teachers, several of whom are colored. We can not fail to allude to the facilities given to our work in Eastern Virginia by the favor of Gen. Butler, and the direct action of Capt. Wilder, Superintendent at Fortress Monroe, and Capt. Brown, Superintendent at Norfolk. At the other place four public-school buildings and confiscated dwellings have been as-

signed to the use of the teachers and missionaries, and throughout this military department of Eastern Virginia, every reasonable facility has been granted to our labors. An Orphan Asylum, under the care of Miss R. G. C. Patten, has been opened at Ferry Point, between Norfolk and Portsmouth.

Capt. Wilder says the success of the schools in his department is not surpassed, if equaled, by that of any others in the country; it is believed, he says, that a larger proportion of the colored population in Eastern Virginia can read than of the white. The American Bible Society has granted this Association one thousand Bibles and two thousand New Testaments for his department.

NORTH AND SOUTH-CAROLINA.

The freedmen in North-Carolina are under the general superintendence of Rev. Horace James, appointed by Government, with the military title of captain. Rev. W. T. Briggs, of Massachusetts, Superintendent of Schools, holds a commission from our Association, and is partly sustained by us. The educational operations in that State are under his care. The schools have been much interrupted by rebel raids.

But notwithstanding these embarrassments, the success of the whole enterprise in North-Carolina has been marked. Much is due to the untiring energy of the Superintendent. A very large quantity of clothing and clothing material has been sent into this department, and distributed among the people, but much is yet needed.

In South-Carolina, we have five ordained missionaries and eighteen teachers. The station at Beaufort is under the immediate charge of Rev. A. M. Richardson, who is our Superintendent of Schools in that department. A Free-Will Baptist Church of one hundred and eighty members was organized in April, under the direction of Rev. E. Knowlton of Maine, and is now under the immediate care of the Rev. W. F. Eaton, under commission of our Association. An arrangement has been made with their Home Mission Society for supporting mis-

sionaries and teachers among the freedmen, through the American Missionary Association. They have three ordained missionaries and two teachers in the field.

The "Praise House," at Beaufort, heretofore occupied by our missionaries, has been taken by the Baptist Home Missionary Society, under the general order of the Secretary of War. The colored people in this department are prospering; a few of them have bought and paid for valuable farms. Much of the prosperity of the mission work here is due, under God, to the favor shown to it by Gen. Saxton, the Military Governor of South-Carolina.

KANSAS AND ALONG THE MISSISSIPPI.

In Kansas, where there are five thousand freedmen, several schools have been established under the general care of Rev. J. W. Fox. Rev. Z. Baker devotes one third of his time to the freedmen. Rev. J. Copeland has been recently appointed to this work, for adjacent parts of Kansas and Missouri, and new schools are being opened.

Along the Mississippi, from St. Louis to New-Orleans, the work has been one of great interest, especially since its opening, under Gen. Banks's order, at New-Orleans, Baton Rouge, and Port Hudson. The prosperous settlement and interesting church and school at Corinth have been broken up by the abandonment of that military post. The teachers were sent to Memphis and other places, and the people were thrown into open camps at the commencement of a severe winter, and many sickened and died. Educational and missionary labors were much interrupted. Rev. S. G. Wright and Rev. A. D. Olds, missionaries of long experience, have done much valuable service here, as have also many others.

At St. Louis a movement has commenced for the permanent establishment of free schools for the whole colored population. A few prominent men of the city are on the board of education, with a number of the people themselves. Our missionary, Rev. George Candee, is acting as General

Superintendent of the Schools. The movement, an exceedingly important one, embraces large prospective results.

At New-Orleans, our missionary work was commenced by the appointment of Rev. Charles Strong and wife, soon followed by the appointment of Dr. Isaac G. Hubbs, experienced educator, to be the Superintendent of our schools. A system of district schools, mainly on a plan suggested by Dr. Hubbs for *plantation* schools, has been put in operation by Gen. Banks, under a board of education, of which Dr. H. is a member. It is very comprehensive in its scope, intending to make provision for the education of all the colored people in its reach. A series of school-books, embracing among others a New Testament and a reading book, containing the Constitution of the United States, the President's Proclamation of Freedom, and Gen. Banks's educational order, is to be put in every household. The system is to be sustained by a tax; if it succeeds, the results will be grand.

A Union Sabbath-school has been commenced among the colored people at New-Orleans by Government officers and teachers. It already numbers over eight hundred, of whom nearly one fifth are whites. Eighteen missionaries and teachers have been sent to New-Orleans, a part of whom will go to other points. At Baton Rouge we have five teachers, and more may be sent from New-Orleans. The school opened by Mr. Tucker there is large and flourishing. A few teachers have been assigned to the soldiers of the Corps d'Afrique at Port Hudson and elsewhere.

IMPORTANT AID.

The thanks of the Association and of the friends of the blacks are due to the American Bible Society for its large grant of Bibles and Testaments made to our cause. They have freely given us all that we have asked of them to aid us in our plan of placing a Bible or Testament in every household to be reached by our missionaries and teachers.

The American Tract Society (of Boston) in the publication of the *Freedman*, is

ther works, has made a valuable contribution to the cause. Other publishing societies have also aided us by grants of libraries and books.

Credit should also be given to the Government for furnishing free transportation for missionaries and supplies for the freedmen, and for other facilities given to our enterprise. Gen. Grant and the heads of military departments generally, have ordered that every reasonable facility should be given to the efforts of Christian philanthropists to supply the physical, intellectual, and spiritual wants of the freedmen.

THE WORK BEFORE US.

An immense work is opening before the Christians of the United States, for this people, demanded alike by humanity and by Christianity, by the love of our country and the instincts of self-preservation. Whatever we would have *our* posterity become, that we must seek to make *them*. They are a people demanding for the present our physical aid, and prepared to our hand for the work of our Christian benevolence. They are among us, and will remain here, for our weal or for our woe, according to the measure of justice, mercy, and love which we shall henceforth mete out to them.

The people of this country have done nobly, by their contributions to the Christian and Sanitary Commissions, to bind up the wounds and soothe the sufferings among the hundreds of thousands of citizen soldiers, thus rearing a monument to be gazed at by all the world. Now that a multitude, soon to be numbered by millions, of stripped and bleeding sufferers, are being laid at their door, will they not with equal alacrity contribute liberally to their relief?

The American Missionary Association, evangelical in character, prepared of God for this work, looks to the Christians and philanthropists of New-England and the whole country for their coöperation. The people are in physical want. Clothing for their destitution can be distributed by its nearly two hundred agents in the field. They need Christian ministers, teachers, and counselors; the Association stands

ready to send them, as means are furnished by the churches and friends. Any church, by the payment of about \$200 may select their own missionary or teacher, to be sent by the Association, and report directly to the churches, thus making them doubly blest. The work demands at least forty thousand dollars by the first of October, and after that more than double the number of laborers now employed. Brethren and friends, the cause is yours; shall it go forward and prosper?

ADDRESSES.

FROM the Boston *Congregationalist* we take the following report of the addresses made at the meeting:

REV. S. W. MAGILL addressed the meeting. Sent by the Association last December to visit the fields of labor along the Mississippi River, and having spent two months among the freedmen in making minute observations of the work, he felt justified in declaring that the most pressing and promising work now before the Christian Church is the elevation of those people. The work can be performed immediately. Selecting the educational part of the work as the first theme of his remarks, he said that schools are already established, in which not only children are gathered, but adults. Contrary to the usual impression, he said the adults learn with surprising rapidity, and the fact was illustrated at length. A class of one hundred soldiers, none of whom knew a letter, in one month and seven days learned to read so well as to read an article in the newspaper. One man, ninety-nine years old, learned the alphabet, and in six months could read in the Bible. The effort, however, was too much for his exhausted powers. He soon died, but not before he could say with Simeon, and in another sense: "*Mine eyes have seen thy salvation.*" Other remarkable illustrations were given, and a very interesting explanation was given of the fact. The people North and South have underrated the mental qualities of the blacks. As a native of Georgia, having lived long in the State, and preached five years to

negroes, Mr. Magill averred before God that our views of them had been wrong. They are far higher in the scale than we have believed. The whole people will soon be free, and what shall be done to make them good citizens and Christians?

We should like to give a fuller report of this admirable speech, but want of space forbids.

REV. J. W. ALVORD made a brief but most effective address. He confirmed all the statements of the previous speaker. The magnitude of the work, the readiness of the freedmen to learn, the rapidity with which they make themselves homes, and take the position of men, were wonderful. The very plowing of the soil by those people is that of freedmen. They plow down into the rich sub-soil kept by God sacred for them. He gave a rapid sketch of their progress in cultivating the soil and in educating themselves. He knew negroes who raised last year a thousand bushels of corn, and in one little settlement which he had recently visited, all they wanted was seed-corn and a school-teacher; and for the teacher they would immediately build a *parsonage*. In their view a teacher was a minister, and that is the true view. He said the Association was just the society to do the work, and he made an earnest appeal to the audience to support it.

DR. KIRK made the next address. From the fact that he had never been identified with the Society, he was the more ready to welcome them to this work. The freedmen were here, and had made up their minds to stay here, and they will either be thorns in your flesh, or flowers in your garden, and God is giving you a few months to settle the question. God is making ready for a glorious future. The black man came here by the wickedness of man. God winked at it then, but he has done winking now, and is striking. You can not touch a black man, or woman, or child, cruelly, without touching the apple of his eye. To the question, What will you do with the negro? he replied: Make him a landholder, educate him. Do what this Society is trying to do—bring

him to Jesus, and these people, when they are converted, though they may not be able to move senates, can move the arm of God. The address throughout was earnest and eloquent.

REV. HENRY WARD BEECHER made the closing speech. He said the moral and the material facts of this great conflict should receive our chief attention. We are laying the foundations of a new church. While we are standing on a thousand copperhead holes, and suffering numberless sorrows, the work which now engrosses our minds is to make men accept the rule "to do unto others as you would they should do unto you." The value of a man makes it proper to send missionaries all over the world to convert men. We have taken Chinamen and Ethiopians and heathen from all parts of the world into our churches and weighed them, and the people have seen their worth, but till lately we have never been able to weigh a black man. We could weigh an Ethiopian, but not a negro.

When President Lincoln set black men free by his Proclamation, he set the American conscience free. Mr. Beecher presented many stirring thoughts, some new and some old, affirming that the great work laid upon our shoulders for years to come is the elevation of the colored race, and closed by calling upon every person to bear his share of the burden.

The meeting was very fully attended.

RESOLUTION OF FAIRFIELD ASSOCIATION

THE Association of Fairfield, West, their annual meeting at the First Congregational Church in Greenwich, Ct., May 31, 1864, having heard from Rev. Mr. Magill a statement of the plans and aims of the American Missionary Association regard to their work among the freedmen it was—

Resolved, That we cordially approve the efforts of the Association in this direction as wise, economical, and efficient; and we strongly commend the Association, and the work in which they are engaged, to the patronage of the churches within our bounds.

CERTIFICATE OF PASTORS.

NEW-YORK, April 23, 1864.

WE, the undersigned, in view of the great work to be done for the freedmen of the South in improving their temporal condition, and providing for their education and religious instruction; and in view of the past success and present plans and operations of the American Missionary Association in their behalf, do give it our cordial approval as a channel for our benefactions to the freedmen, and shall recommend our own churches to contribute to its funds for this object.

JOS. P. THOMPSON,
Broadway Tabernacle Church.

S. D. BURCHARD,
Thirteenth Street Pres. Church.

THEO. L. CUYLER,
Lafayette Ave. Church, Brooklyn.

JAMES EELLS,
Church on the Heights.

ELBERT S. PORTER,
Fourth Street R. D. Ch., Brooklyn,
and Ed. of Christian Intelligencer.

—♦♦♦—
SIAM.

DR. BRADLEY wrote, February 15:

"We had the pleasure, on the sixth inst., admitting our daughter, Sarah, to our little church, having been a probationer about six months. We also received to our communion a Siamese lad, about seven years of age, who had been propounded three months before. His name is Sam-n. He has been employed in our printing-office more than a year. He appears remarkably well. One native brother, who had been a long time suspended from communion, was restored three months ago, and now seems to run pretty well. I am glad to inform you that we are having more comfort of hope concerning our church-members than six months ago. Still it must be confessed they are but feeble Christians. Our native church membership is at present seven, five males and two females."

AFRICA.

From Rev. E. J. Adams.

GOOD HOPE, SHERBRO, WEST-AFRICA, }
March 8, 1864.

"THERE seems to be quite a religious interest going on in the family at this station. About eight of the children (older ones) have made a profession of religion. We hope that most of them will be received into the church at our next communion season. Horace Hallock, the oldest boy, is much inclined toward the ministry. I have him under my instruction for that purpose, hoping that he may prove a great blessing to his people here. He goes to some of the villages about here and talks to the people about the Saviour."

From Mr. S. J. Whiton.

GOOD HOPE, MENDI MISSION, WEST- }
AFRICA, April 8, 1864.

THOUGH we are now so weak in numbers, and our hearts often saddened by thoughts of the wide field around unoccupied, still the work here has many bright features. Avery Station is now supplied by Brother Jowett, who, from his familiarity with the people and language, seems well fitted for that field. A school-room is in process of erection, and a Sunday-school has been commenced.

The work in connection with this station is quite extensive and interesting. Besides the chapel services, conducted by Mr. Adams, there is preaching every Sabbath in the Barre at Bonthe, and at Keilah and York Island on alternate Sundays. There are also four day-schools and two Sabbath-schools maintained at present, and the attendance and progress of the children are encouraging. My group of learners in the Barre, of which I have before written you, increases. Almost every day there are several grown people who come to "learn book," so that the classes, as they stand before the printed tablets, sometimes vary in height from the full-grown man to the toddling child. Some who, three months ago, were wild heathen children, unable to speak a word of English, have already

learned to read short sentences, and repeat such verses from the Bible as "Suffer little children to come unto me," etc. Many, too, can say the Lord's Prayer, and, "Now I lay me down to sleep." It would do you good to hear these child-voices repeating the sweet truths of the Gospel. All around us are heathen sights and sounds; men and women, half naked, with chalk-marked faces, adorned with rings, shells, beads, greegrees, and other country ornaments. God grant that the group of learners in the Barre may become in heart and life followers of the blessed Jesus.

My Sabbath labors continue much the same. I am absent nearly all day; preach twice in different towns, and conduct a Sunday-school. I am cordially welcomed by the people, and the congregations at all the villages—York Island, Keilah, and Bonthe—have increased since the meetings were commenced. The chiefs of these places are usually present, unless sick, and have thanked me again and again for coming. Oh! that these precious souls may be gathered into the fold of Christ. "Without me ye can do nothing," is a truth that the missionary has occasion to feel with great force. God must work, the Spirit must breathe, or heathen will still remain the same. But the promises are sure, and *we will not faint.*

The Sabbath-school at Bonthe is quite encouraging. Several elderly people attend. Two of the mission-boys go over each week to help me teach, and the scene, when the school is under way, is very interesting and animated. The rude Barre often echoes to "Happy Land," "I want to be an Angel," "Shining Shore," and other songs. The same two boys who aid in the school also visit a little village near by, and tell the people about Jesus, in Sherbro.

From Dr. Hinman.

FREETOWN, SIERRA LEONE, W. A., }
April 12, 1863. }

I left Good Hope on the eve of the seventh; stopped over the Sabbath at Shingy, and reached here last night to attend to some business.

The members of the mission and mission family are well, and every thing seems to be as prosperous as could be expected. My own health and that of my dear wife was improved by our brief visit at Shingy last month, though Mrs. Whitcomb was sick in consequence of the increased care and labor that she incurred. Mr. Jowett seems to be doing well at Avery Station. Horace Hallock is teaching—for a month past—Mr. Jowett's former school at Good Hope, and does well—better than any Sierra Leone teacher we could get. I feel that he is called of God to the missionary work, and he goes out every Sabbath to talk to the people in the villages. I feel great confidence in him, and trust that he will do much good. The general conduct of the family, but more particularly those who profess to have recently been converted, has been as good as could be expected, with one exception; but even in this instance I do not despair of the boy, though he was guilty of a most serious offense. Two of our older girls alternately teach a sewing-school for the out-children.

NEW MISSIONARY FIELD.

THE *N. Y. Examiner*, in quoting the following passages from the late work of Capt. Speke, an enterprising English explorer, remarks that it is much impressed with the duty of making Central Africa a field for missionary operations.

Capt. Speke thus describes the country:

"I believe that I have discovered a zone of wonderful fertility in Africa, stretching in a line with the equator from east to west. The beauty of the country is really astonishing; but wherever there are great lakes, and mountains and beautiful trees, and verdure, it can not be otherwise. I have shown that the altitude of the country is between three thousand and four thousand feet; thus, in the very heart of it is a group of mountains, which are the rain-bearing clouds for fertilizing the country; so that throughout the whole duration of the twelve months, there is a fall of rain on an average of two or three days, and there is a temperature as mild as in England in summer; and with the moisture and heat combined, you can imagine the result. And although the climate is so temperate, it is the most healthy of all the regions in which I have traveled. Now, as this country is so prolific, as its climate is so genial, as all facts tend to show that (properly developed) it is as fertile

any country in the world—I think, instead of voting our attention to the most distant places from the equator, where there are great rains, great droughts, and fearful famines, we should look to this most fertile country.”

A great advantage exists in the disposition of the people and their rulers :

“And if missionaries should again enter Africa, they would meet there a people not purely heathen, but who, having emanated from the Abyssinian stock, have the germ of Christianity within them. I wish particularly to draw the attention of clergymen to these people. I am certain that if the kings who rule the country could be visited by our missionaries, they would readily receive them, for they told me so. When I spoke to them of the power of knowledge, they wished that I could educate their children. I therefore told them *that I would send missionaries to them*; and as they all accepted the view which I then expressed, I feel certain that *they are now expecting their visit*.”

If missionaries are sent, Capt. Speke (prudent) combining the fleshly with the spiritual (man) thinks they ought to have a measure of material protection and support from the home government, and adds the important fact that the White Nile slave-traders are pushing rapidly into those beautiful regions, and if not overthrown by Christian enterprise, will probably pre-empt and overcome the country. He says :

“I am inclined to believe that the traders themselves will bring down those semi-Christian Governments, and ride over those splendid lands, as the Moors of old made their way into Spain. Hitherto the traders have confined themselves to the poor lands without the fertile Nile, but now they are entering into this, and the result will be conquest—accompanied, of course, by the firm establishment of that more abhorrent foe to Christianity than Judaism itself, Mohammedanism. I would strongly advise the Ambezi Mission, and also the Zanzibar Mission, to be moved up to the equator.”

The Captain offers five hundred dollars toward giving any missionary a start who would go and instruct the people of the Wahuma Kingdom.

JUSTICE TO THE NEGRO.

THE House has agreed to the Senate amendment to the Army Appropriation bill, equalizing the pay of colored and white soldiers from and after January first, 1864. Colored soldiers hereafter mustered in may receive a bounty not exceeding one hundred dollars. It is further ordered that, on a case submitted by Governor Andrew of Massachusetts, the Attorney-General of the United States, has given an opinion that under the existing statutes all colored soldiers entitled from the date of their muster-in to

the same pay and allowances as white soldiers. Such a decision would overrule that of the War Department, and under the ordinary rule of action by the Government, would result in the payment to the colored troops of wages from the date of their entrance into service.—*Tribune*.

PREJUDICE—HOW CURED.

A LATE *New-York Observer*, in noticing the revival in Newark, N. J., furnishes the following incident, showing that the Holy Spirit can remove prejudice against color as easily as he removes other sins :

“A woman came to the church moved with curiosity. Not finding any seat but one beside a colored man, she scorned, at first, sitting in such proximity to one whom she despised; but, according to her own account, she sat down there from weariness alone. When the hymn began, the poor black man broke forth in such a joyous voice that the thought of his happiness led to a quick discovery of her guilty and lost estate, and she said to herself: ‘My heart is blacker than this man’s skin.’ All the preaching and arguments of others had failed to affect her; but this song of joy of a poor negro was used by the Spirit of God to convince her of sin and lead her to her Saviour.”

SPURIOUS PHILANTHROPY.

THERE is in our day a great deal of professed philanthropy where religious faith and reverence are wanting. But did you ever know an undevout philanthropist worthy of the name? These professed friends of their race who neglect the peculiar duties of religion are either partial in their charity, warm in some causes of philanthropy, and indifferent or hostile to others, or their zeal is flickering, their torch a revolving, intermittent light, or else they blend with much that is kind and generous a large infusion of bitterness and rancor, so that out of the same mouth proceed blessing and cursing. Without love to God, love to man grows languid. What was heart-work at the outset soon lapses into tongue-work or hand-work; and as tongue or hand for lack of heart grows weary, it either sinks into utter inertness, or, if kept in motion by habit or pressure from without, it pursues its routine peevishly and fretfully, because reluctantly. There is no more pitiable or noxious being than the godless philanthropist. The men who forsake and scorn the altar are the very men who make philanthropy a hissing and a by-word, who cast reproach on the holiest causes, who thwart the sincere benevolence of multitudes that would gladly do all they can for their race, who by their denunciations and anathemas keep back the sober and self-respecting from fields of effort in which they would rejoice to labor.—A. P. PRABODY, D.D.

American Missionary.

NEW-YORK, JULY, 1864.

SPECIAL NOTICES.

THE notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

DO YOU READ THE MAGAZINE?

WE venture to put this question to every subscriber and donor—to every friend of the Association. If we were sure that all, or even a large part, who receive it were in the habit of carefully and attentively perusing it, we should be morally certain of the following things:

1. That their interest in the cause was on the increase.

2. That their contributions would be more regular and larger.

3. That their prayers for the officers, missionaries, teachers, and all under their influence, would be more frequent and fervent.

4. That their efforts to circulate the Magazine would be increased, and consequently that the resources of the Association, and the number of its friends and supporters, would be greatly enlarged.

Friends of the cause! think on these things. *

AMERICAN BIBLE SOCIETY.

THIS Society, with its accustomed liberality, granted to the American Missionary Association, May eleventh and twenty-seventh, twelve thousand six hundred and fifty-six copies of the Bible, Testaments, and portions of the Scriptures, for the use of the schools for freedmen, under the care of the missionaries and Teachers of the Association. It is extremely gratifying to know that this venerable Institution, with its constantly increasing income, cordially seconds the efforts made for the education of the ex-slaves, and in raising them to be the Lord's freemen. *

FRIENDS' ASSOCIATION.

WE have received a copy of the "Report of the Executive Board of the Friends' Association of Philadelphia and its vicinity for the Relief of Colored Freedmen." The Treasurer reports receipts from Friends and persons not members—money and goods, an amount within two years exceeding fifty-seven thousand dollars, of which about forty thousand dollars were from Friends at Philadelphia Yearly Meeting, and western part of Pennsylvania; about fifty-five hundred dollars from Friends in England and Ireland; and from persons not members of the Society in Liverpool, England, over four thousand dollars.

Of the aggregate sums contributed nearly forty-three thousand dollars have been expended for dry goods and trimming, boots and shoes, blankets, seeds, horse wagons, etc., books, a school-house and dwelling, medicines, freight, insurance, traveling and other expenses, etc.

Very competent persons appear to conduct the affairs of the Association, and much good has resulted from their labor. We heartily wish them God speed.

CAPTAIN SPEKE ON THE SLAVE-TRADE.

"I maintain that the slave-trade will never be put down by vessel-hunting at sea alone. We are fruitlessly spending millions in that way at present without a good effect, and we shall continue to do so until the Government is enabled to act through public opinion, that the cheaper and surer way of gaining their point is to assist in the development, by commerce and missionary enterprise, of the interior of Africa."

This is certainly a better plan for the suppression of the nefarious traffic than "vessel-hunting;" but the BEST and the ONLY plan for putting an end to the trade is to put an end to the market. How obvious is this truth, and yet how greatly has it been overlooked by statesmen, and even philanthropists! If there is no market for slaves, in other words, if slaveholding should cease, there would, of course, be an end to the slave-trade. But it is impossible to abolish the trade while there is a market. It must

abated, but will not be abolished. Common-sense, then, teaches, if there were no other teachers on the subject, that the way to put an end to slave-trading is to put an end to slavery. If England would require pain to fulfill her treaty obligations, for which a large sum was paid, the great expense of keeping up a cruising squadron on the coast of Africa might be saved. What an absurdity was it for the United States to be at the expense of a cruising squadron on the coast of Africa, while slavery was tolerated in the country! But with us old things have passed away, or are passing away. So may it be with our mother country, old England. *

FAILURE OF THE AFRICAN EXPEDITION.

THE *London Record* laments the failure of "Dr. Livingstone and the Universities' Mission." It was, it says, "a grand conception—nothing less than to carry Christianity and commerce into the heart of the African continent, and thereby to root up the cursed slave traffic which has desolated the land and win for Christ and civilization its miserable and benighted tribes." The expedition started under the happiest auspices. The Universities' Mission was organized, and sent forth Bishop Mackenzie for the purpose of proceeding into the interior, under the advice of Dr. Livingstone, and planting a station there, as the center of earnest effort for the evangelization of the natives; but the accounts of both expeditions have been, the *Record* states, a record of trial and disaster.

The Mission was too hastily organized, Dr. Livingstone's warnings were unheeded, an unhealthy locality was selected, and the Bishop and his companions entered on a career of aggressive and retributive warfare. At length the Bishop died, and several other members of the Mission, one by one, followed him to the grave.

A Mission thus prosecuted could not expect the blessing of the great Head of the Church. If Christian Bishops, in imitation of Mohammed, aim to civilize and Christianize heathen countries, with the Bible in one

hand and the sword in the other, they must expect disaster and defeat. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." *

FRIENDS IN ENGLAND.

A SECOND appeal on behalf of the "colored refugees in North-America" has been made by a committee in London. Upward of £3000 sterling had been collected and remitted to friends in different parts of the United States for the suffering freedmen; and the second appeal very strongly urges a continuance of the contributions, and concludes as follows:

"Whilst politicians on both sides of the Atlantic seem at times ready to watch over one another with censorious eyes, eager to find occasion for a quarrel, let us profit by this happy opportunity to encourage feelings of mutual good-will, and let our only rivalry be as to which shall most successfully aid in paying the debt which both nations owe to the injured and oppressed descendants of Africa.

"Such are the fruits of that love and brotherly kindness which should unite to one another the inhabitants of countries of common origin, and who profess one common faith in our Lord and Saviour Jesus Christ, one common hope of salvation through him alone."

LIBERAL GIVING.

THE total amount of contributions promised to the Jubilee Fund of the Wesleyan Methodist Missionary Society in England, at Jubilee celebrations throughout the British dominions, exceeds one hundred and sixty thousand pounds sterling, (eight hundred thousand dollars,) and it is expected that the sum will be increased at meetings yet to be held.

FUTURE LIBERALITY OF CHRISTIANS.

I ANTICIPATE the period when no man who bows his knee before the Father of mercies will rise from his bed, or retire from his secret closet, without commending all missionaries who have gone to the heathen to the protection of the living God. Having done so, the laboring man will probably take out his penny, and lay it, as he rises from his knees, in a missionary box; and at the end of the year, his thirty shillings will form his contribution to the cause. Another, in better circumstances, will take out his shilling, and thus, at the end of the year, twenty pounds will be presented by those who now think they do well if they give a guinea; while rich men will every morning take out their guinea, and lay it in the same treasury.—*Rev. James Bennett, 1825.*

HELP NEEDED.*From The Sunday-School World.*

THE following application speaks for itself. With every disposition to comply promptly with the request, our means are entirely inadequate. If there are those (as we trust there are many) who think well of such an enterprise as the letter describes, and at the same time have the means to forward it, nothing will give us more pleasure than to be the medium of their seasonable charity.

BOARD OF EDUCATION FOR FREEDMEN, }
DEPARTMENT OF THE GULF, }
NEW-ORLEANS, 1864. }

American Sunday-School Union, Philadelphia :

The Union Sunday-School of New-Orleans, consisting of seven or eight hundred scholars, recently slaves, held in the large school-house of the American Missionary Association's schools, the Medical College building, on Commar street, conducted by the missionary teachers, Chaplain T. C. Conway, Colonel George H. Hanks; and others, respectfully request of the American Sunday-School Union the grant of a library, sufficiently large for a school of the above size, permanently.

As Superintendent of schools for the American Missionary Association in Louisiana, and of the Board of Education recently appointed by General Banks, for the establishment of District and Sunday-schools in his Department, I heartily and sincerely join in the request.

Very truly and respectfully yours, etc.,

ISAAC G. HUBBS.

FREEDMEN—VIRGINIA.*From Captain C. B. Wilder.***A NEED OF WORKERS FOR THE FREEDMEN.**

FORT MONROE, VA., May 23, 1864.

WE are suffering for a few more laborers in the agricultural department. Since General Butler moved toward Richmond, picket lines have been broken and refugees are flocking in almost daily, from ten to over one hundred, chiefly women and children and infirm persons. They are entirely dependent on benevolent friends and associations for the elevating influences of civilization. Nothing is so important for them, and yet *nothing so difficult to secure*. Many offer themselves as helpers with all the professions of love for the cause and readiness to engage in it, heart and hand, to the death; but when they come to find it is not giving them an overseer's berth, with

little or no work and better accommodations and pay than they had at home, they are disappointed, and soon become uneasy, and begin to talk of leaving, without question as to whether they can be spared and their places filled or not. Demoralization begins where reformation ends.

Human nature left to itself goes down, but under the elevating influences of education and the Gospel, it rises and secures for itself all the blessings conferred upon man by the Creator. How important, then, that these influences be employed and applied; and how can it be done except by men of practical common-sense, ready to practice a little self-denial and live and labor among the freedmen until the soil is prepared, the seed sown, and cultivation followed up?

THE MEN we need are numerous in our churches, having common-school education and hearts in sympathy with Christ and his cause—generally laboring men who can live upon a plantation with from twenty to one hundred colored people and it, to direct and assist in farming, and at the same time to inculcate among them the inspiring influences of civilization and Christianity in daily life, teaching school among them at least evenings; so that even long they can not only take care of themselves, but become examples and teachers to others.

The above letter was published in *The Independent* of June ninth, and we add here what was stated in that influential paper, that any suitable person wishing to aid in this work, and who will agree to stay at least six months, can get all needful information by writing to the "Secretaries of the American Missionary Association," No. 61 John street, New-York.—ED. A. M.

From Mr. W. L. Coan.

NORFOLK, VA., May 30,

OUR evening-school for adults and such persons as could not attend day-school, is closed for the season.

the whole number connected with it since its organization, (May 8th, 1863,) has been about..... 2000
 the commencement of its sessions, (October 1st, 1863,) after summer vacation, 1500
 the 15th February, 1864,..... 1100
 the average attendance,..... 375
 the number of books issued about..... 3000
 very few knew the alphabet when first entering the school.
 the number that have read Sanders's Primer through, and now in First, Second, and Third Readers,..... 400
 the number who have studied Arithmetic,..... 250
 " " Geography,..... 100
 " " used Slates for writing, etc.,..... 400
 " " Writing-books,..... 200
 the number who have been good.

No one expelled for bad behavior. But in many cases of reprimand, and scarcely any instance requiring more than that. Our special thanks are due to the teachers of the Educational Commission for their voluntary labors in this school.

We have also had much aid from soldiers, especially from members of the Twenty-first Connecticut and Twenty-seventh Massachusetts regiments. From these and other regiments not less than one hundred different officers and privates have aided us, some for three to four months, others but a short time, but always to the mutual benefit of both teacher and pupils.

All regret being obliged to discontinue the school. A few teachers will meet their classes occasionally; some frequently, for a few weeks to come. All pronounce this school a success—even those who were at first doubtful. God has signally blessed and supported us in the prosecution of our labors.

From Miss S. L. Daffin.

NORFOLK, VA., June 2, 1864.

DURING the past month I have received much encouragement, both from the assiduous manner in which my pupils have pursued their studies and also from their virtuous conduct. Throughout the four years I have been engaged in teaching, I have never spent a month more pleasantly and seldom with as little trouble as I have

the last. A very noticeable feature in the scholars is their strict adherence to the truth, which has been observed in a variety of instances. Several of them are still seeking redemption in the blood of Jesus. My evening class is rapidly improving; several of the members are persons quite advanced in age, yet they manifest a remarkable zeal for learning.

Frequently when I hear the aged disciples of Christ speak of their confidence and hope in God, I am made ashamed on account of my own faithlessness. Whatever sacrifices have been made in leaving my home to come here for the purpose of teaching the freed people, I believe I have been the spiritual gainer in a three-fold measure.

From Miss H. M. Dodd.

TAYLOR FARM, VA., May 30, 1864.

ON the twenty-fifth of April, I commenced school in the loft of the horse-barn, with sixty boys. In the afternoon I had seventy-five girls. The number has steadily increased, and now the whole number is two hundred. The average attendance is one hundred and seventy-five. About one third of the number have never been to school before. The remainder are mostly from the rope-walk in Norfolk, and have attended Miss Chase's school.

Only five are advanced beyond the primer, but very many are advancing rapidly. The children are all zealous to learn, but seem to lack the sprightliness and energy of those who have been longer in the schools. The adults and older people seem the most earnest. Mothers work the morning in their gardens, and come and sit down with all their children in the afternoon. The general deportment is excellent—punishment as yet has not been necessary. The work is very pleasant, although attended by its peculiar trials.

From Mr. W. D. Harris.

PORTSMOUTH, VA., May 31, 1864.

THE first part of the month the small-pox prevailed worse than ever, cutting down the daily attendance to one hundred;

the second week to ninety-five, and one day we had only eighty. From this time we have had a gradual increase, and to-day one hundred and twenty were present. Only one of my pupils has died of this disease. Notwithstanding, we feel much encouraged, as we are able to report greater progress than any previous month. Having additional help, we have been able to devote more attention to making our instructions thorough and impressive. Brother Mars is laboring efficiently and successfully among us, teaching half of each day in our school. He teaches also in the Sabbath-schools; attends funeral services during the week, and fills the pulpit either in Norfolk or Portsmouth on the Sabbath.

Saturday, twenty-eighth instant, I visited the rope-walk and found about three hundred and fifty freedmen lately brought in from the vicinity of Richmond. They are not as destitute as some others preceding them, and look quite healthy. They seemed cheerful and hopeful, many of them giving evidence of strong faith in God. They were very anxious to get work. I am glad that places on farms are being provided for them.

On the twenty-eighth I went to Whitehead farm, near Portsmouth, where about one hundred families have lately squatted. They have cleared from a quarter to an acre of land each; built snug little cabins, paled in their lots. Their things are growing finely. The settlement has an enterprising and prosperous appearance; the women attend household affairs and their gardens, and the men work on the fortifications.

On the morning of the twenty-ninth, Brother Mars and I went out to establish a Sabbath-school in this settlement. We called the people out of their cabins, pointing them to a large spreading beach-tree that stood near with a long log lying under it. They came out, and about one hundred and twenty-five gathered around us. After singing and prayer, Brother Mars preached, and was listened to with great attention. We then consulted about our Sunday-school; all seemed pleased at the idea, and

promised to give their hearty coöperation. So we had a little school, and distributed some tracts and papers, and came away rejoicing.

From Mr. W. W. Wheeler.

HARPER'S FERRY, VA., May 31, 1864.

WHEN we came here, General Sigel, on our application, kindly granted ration quarters, and materials for building. We find much opposition on the part of citizens of the place. Our school-house is stone, the window-glass is broken, and abusive epithets are bestowed upon us. If the force of the military was removed, the school would probably be immediately broken up. But what more could be expected in the place where John Brown was delivered up to the gallows?

Some of the officers here are not favorable to the school, and they fail to appreciate heartily the policy of the Government. There are a few rare exceptions. Sometimes, however, we meet with friends whose sympathy seems all the more sweet because so seldom enjoyed. One night Rev. Mr. Pratt and three other gentlemen from Baltimore, delegates to the Presbyterian General Assembly, being accidentally detained, visited our school. They appeared much gratified with the proficiencies of our pupils, and said they had never seen more marked improvement, though some of them were old teachers.

The colored people are remarkably patient in all their trials here. I have never seen them resent an injury or return an insult. But this is not because they have no *spirit*. One man here hired his time paying \$125 a year, and bought his wife and three children, paying \$1400 for them. The eldest daughter the master would not sell; but during the war she has joined her parents. Another man hired his time supported his family, and laid up over \$1000, which the confederate soldiers stole from him. Still the colored people are generous. One evening at our school we took up a collection of \$8.30 for the Association, and at another time, \$4.15 for a poor white disabled soldier.

There are very few Christians among the colored people here, but we hope there are a few seeking Christ. Our Sabbath-school numbers from twenty to seventy, and our prayer-meeting in the evening about one hundred. They seem to have a true conception of the Gospel. We invite Christians to join with us in prayer for God's blessing on our efforts. We are having daily accessions to our schools, and are expecting many more. The whites here, as well as the colored people, need an earnest Christian man to labor amongst them as their minister. The only minister here is a Catholic. It is a wicked place.

Mrs. Wheeler says:

"After several years spent in teaching in the white schools at the North, I feel no hesitation in saying that these children learn the alphabet, the figures and rudiments of arithmetic, more readily than the whites. Their musical talent is remarkable; and their voices generally sweet. Their capacity for the higher and more difficult branches is of course yet to be tested by time; but we have no fears for their ability."

She adds:

"There are some nearly white, who are numbered among our best pupils; others of the same complexion who are quite dull, and some blacks are among the first; so that we fail to see that intellect or capacity depends upon the color of the skin. There are a few instances of rapid improvement among the pupils, old and young. A woman, who has the care of a family, has attended our school but very irregularly; she commenced with a knowledge of the alphabet, and was able to read a very little; but now reads quite well. The children afford, too, much evidence of the evil effects of slavery upon their minds and hearts. We deeply feel that the great end of our teaching is to lead them to the Saviour, and thus direct them to the only road to safety and happiness, and we earnestly implore the guidance of the Holy Spirit. We are grateful that God has sent us here."

MR. LOGUEN'S VISIT TO VIRGINIA.

WE take pleasure in transferring to our columns part of a letter from our colored brother, Rev. J. W. Loguen, originally published in the *Wesleyan*, giving his "tour of observation" among our schools for the freedmen, and other objects of interest in the Old Dominion:

MR. EDITOR: Home again, after a dashing raid into Norfolk, Va., and vicinity. . . . I had the pleasure of speaking several times to very large and appreciative congregations in the several churches. I was kindly received at the Mission House under Bro. J. N. Brown's superintendence. . . . I really felt it to be no small part of my gratification to be one with the teachers there, who are recognized without distinction on account of color. Was sorry to find Miss Duncan, in whom the public must be interested, because of her victory in the late trial before Gen. Butler, very sick; yet striving to yield to the will as well as to do the work of her Heavenly Father. There were only three* colored teachers engaged in the admirably conducted schools under the superintendence of Professor Woodbury. We regretted this, for although the corps of laborers consisted generally of earnest, disinterested friends of humanity, yet I felt that it would be well to look especially to the antecedents of those who wish to engage in this good cause, and choose, if possible, those who *show their colors*. This department is highly favored in having the efficient services of such a gifted scholar, who so freely, with his estimable wife, sacrifices the luxuries of their Northern home, to give bread to Christ's poor. I was filled with continued amazement on witnessing the advancement the children are making in their nice schoolhouses, so well fitted out with maps and blackboards. Without stopping to name the teachers, we can not fail to mention the military precision with which Mr. Coan drills the children in his school, through which all the scholars pass before entering the other departments. . . . Not by any means least among the incidents of my visit was the call I made with a party of teachers to Ferry Point Orphanage. The exquisite location, grand scenery, as well as the good management of affairs by our whole-souled friend, Miss Patten, combine to make that institution one of the star interests of this department.

I christened a child six months old, whose mother was shot by one of the Union pickets through a lamentable mistake. This babe, with four of its brothers and sisters, are now well cared for in this Orphan Asylum. Too much could not well be said concerning the good, Miss Patten and her sisters are doing, and of the many bloodless, social victories she has achieved. Among other things of note was the "rope-walk," where all the new-comers are quartered. My sympathies were seldom more wrought upon than when beholding the sickness and inevitable

* There are connected with our school there and at Portsmouth seven colored persons, of whom one is an ordained minister.—ED. AMEN. MISS.

wretchedness of some of these dear souls who have suffered so many years beneath a Southern sun. Yet we were convinced that the authorities "act well their part" in all things pertaining to the contrabands. I bade Norfolk and the newly-made acquaintances good-by after having spent six of the happiest days of my life, and, accompanied by an old tried friend, Miss E. G. Highgate, who is General Agent as well as teacher in Portsmouth and vicinity, I went to Fortress Monroe, to visit the Fort and the finely-conducted schools at Hampton under the supervision of Mr. Day. I certainly felt to blush for our Northern schools while listening to the every-day recitations of these children, and heartily thanked God for the right spirit which actuated most of those who are working for God and humanity.

Our white friends seem to be endeavoring by these latter efforts to remove the blot from the country's escutcheon. But I am convinced that the work is ours. They may be pioneers while we are gathering influence. But we must come forward, make sacrifices, and take our own position for the elevation of our people. We must help each other while it costs us something to do so. If we do not we shall be ashamed hereafter that we have not done so. I trust the friends will direct their charities to these localities, and help those who are helping themselves. Here I found an Educational Society, aside from the Humane Aid Societies, where the officers display decided talent. I have again taken new resolution to do till I die for the cause of God's poor. J. W. LOGUEN.

SYRACUSE, N. Y., May 9, 1864.

NORTH-CAROLINA.

From Rev. W. T. Briggs, Superintendent of Education, District of North-Carolina.

NEWBERN, N. C., May 19.

I HAVE just returned from Morehead with a part of the teachers for Roanoke Island.* Though not absolutely safe, we think it sufficiently so to incur the risk. At Morehead and Beaufort our teachers, since the capture of Plymouth, have been doing missionary work chiefly, and I think it impossible to overestimate the amount of good accomplished. They are both medical directors and Sanitary Commission; visiting the poor refugees morning, noon, and night, like angels of mercy, and, while ministering to their bodily need, are not forgetful of their spiritual wants. They are also doing more to break down

the prejudice against them as "teachers contrabands," than they could possibly in any other way. This prejudice is powerful among the "poor whites," and also prevades more or less our military.

In the hospital at Beaufort are between three hundred and four hundred refugees from Plymouth and Washington, in the most deplorable condition; and probably the number is greater at Morehead, where some of the teachers are trying to feed the hungry and clothe the naked. We shall soon, however, open schools sufficient to employ every teacher we have, and to good advantage. If we can only feel some good degree of security and plan somewhat for the future, our schools would be all, and more than all we could reasonably expect.

Including the evening schools in Newbern and Roanoke, the aggregate attendance for April is 2623; number of days kept, 270 sessions, 448; average attendance, 175 males, 1112; females, 1347; number over sixteen, 656; under six, 175.

From Miss Mary Brownson.

BEAUFORT, N. C., May 1, 1864.

ONE of the most gratifying events connected with the school the past month was the introduction of a class of nearly twenty, just rescued from the iron grasp of Slavery. Their progress has been most surprising and heart-cheering. The bright look of dawning intelligence and happiness beaming from those eyes would alone amply recompense for every disagreeable occurrence of the month. The attendance the first two weeks was very large, but the exciting scenes of the last weeks, with the attending circumstances, have greatly diminished the general average.

From Miss Elizabeth James.

ROANOKE ISLAND, N. C., }
May 20, 1864. }

WE have again returned to our much-loved home. God has been very good. We have been abundantly cared for; not a hair of our head has been harmed. The wickedness of the wicked has been thus

* After the capture of Plymouth by the rebels, our missionary teachers left Roanoke Island, as a measure of safety. They have now returned.—ED. A. M.

strained, and we hope for peace and prosperity in the future. Our field of labor is enlarging, and there is great demand for all the strength, and sympathy, and love we have to bestow, and "His commandments are not grievous." I enjoy it, and grow more interested every day. The Lord Jesus is very precious to me. I think I am nearing heaven. My health is very good.

From Miss M. H. Howe.

NEWBURN, N. C., May 28.

NEARLY three months have been passed in school teaching, and I look back upon them as the happiest of my life. Nor is school life alone the only source of pleasure. The *missionary* work is filled with much that is joyous. While visiting families where are those who are suffering severely from disease, I have always noticed many beautiful expressions of submission, and trust, and faith in the Hand that orders all things for the best good of his children. Lessons of infinite value are to be gathered from these poor people—lessons which, if well practiced, will make us better and wiser, and fit us for the enjoyments of a higher and holier life above.

The size of the school increases, as each month brings in some new ones; but some whom I hoped to depend upon leave for other and more pressing duties.

From Miss Ella Roper.

ROANOKE, N. C., May 31.

It is with a heart full of gratitude to God that I seat myself to write you this morning. It brings to mind the scenes through which we have passed since the time when your quarterly report ought to have been written—a time full of trial, and yet full of hope, because our Strong Deliverer seemed near. We were literally "thrust forth in haste," as Miss Burnap has, doubtless, informed you. Left the island on the twentieth of April; returned May sixteenth. In Beaufort I took the place of a young lady who had gone North, in Miss Luckey's school, and every building was given up to the refugees from the fallen cities, and our time

to relieving their suffering. I used sometimes to wish that our good friends at the North could be transported thither, and set down in our midst for an hour, to see what mortals can endure and live.

Beaufort is a lovely little town; nevertheless, we were overjoyed when orders came to return to our homes and our people, who welcomed us with extravagant joy. I never felt so deeply the importance of working "while the day lasts" as now, for the night seems constantly lowering.

I am very happily situated in school. A comfortable building is at last provided—a neat, cheery, whitewashed room, where I have gathered about seventy promising scholars, with but very few unable to read. The earnest desire to learn is one of the most cheering, as well as pleasing features in our life—shared, as it is, by old and young. There is a deep interest in religion among the people. The "mourners'" seats are crowded, and their cries are mingled with songs of gladness from "new-born souls." I do not think the present generation will ever abandon their rude forms of worship. I hope the next may feel other influences. Our own little meeting on Sunday evening is full of comfort to us. We feel His presence with us. We count ourselves greatly blessed in finding so many earnest Christians among the Superintendents and others, with whom our work brings us daily in contact. We have three Sabbath-schools that are very pleasant. The papers sent out to us are very eagerly sought for by the children.

SOUTH-CAROLINA.

From Rev. Geo. W. Sisson.

MR. SISSON wrote from Seabrook Plantation, May 28th. He occupies a position on the advanced picket line, and his school is composed in part of colored soldiers, who remain there only from twenty to forty days at a time. He can not therefore report the progress that he would wish. He reports four hopeful conversions among the colored soldiers, quite a number reclaimed, and the formation of a Union "class," of which "a

whole-souled Christian soldier is chosen leader." His school averages seventy-five in attendance, and the Sabbath-school is increasing in size and interest.

MISSOURI.

From Rev. J. Copeland, Missionary among the Freedmen in Western Missouri and Kansas.

MR. COPELAND preaches to the freedmen in Quindaro, Wyandotte, Kansas City and Westport, and occasionally at Independence. He has established both week-day and Sabbath-schools in three of these places. For the support of these schools he will get what he can from the people by voluntary contributions, and will look to this Association for a part of the necessary means. The schools, he says, must be free schools; it will not do to turn away any colored child from them.

In his letter of May thirtieth Mr. Copeland says:

"I have visited much from home, and formed personal acquaintance with large numbers of the people. I find many cases of deep religious interest; many hearts apparently prepared by the Holy Spirit to receive the Gospel. A part of my work has consisted in caring for the sick and destitute, and providing homes for orphan children. I have found no cases of great destitution, except in consequence of sickness. The people are industrious and know how to take care of themselves. I am happy in my work. My joy at times is unutterable that I am permitted to labor in such a field. These people have loving hearts, and I trust I am securing a share of their confidence and love. I had made arrangements for a school and for occasional appointments at Independence through the season, but guerrillas have become so bold of late all around us, that we have had to abandon efforts there for the present. My field at present is sufficiently large to call forth my utmost efforts and my best powers, and is truly 'white for the harvest.'"

From Miss Laura M. Pinney.

ST. LOUIS, MO., May 25, 1864.

I WRITE to inform you that I have reached the field of labor to which I was sent by your Committee. For the present I am to

remain here and coöperate with Mr. Townsend in her hospital work at Bent Barracks. . . . I find this to be indeed a good work—a glorious work. The encouragement for earnest, prayerful labor very great. These poor people, to whom knowledge has been so long denied, are very eager to learn. Many really seem to hunger for it. We spend some time each day in teaching among the convalescents. The advancement many of them make is truly astonishing. Their minds are remarkably open to receive religious truth, and it is a great pleasure to direct them to the true source of wisdom. I received a thrill of pleasure the other day from hearing the answer of an old man, who told me he had lain upon his cot nearly a year. I said to him, "What makes you so happy, my friend?" and I shall never forget how his face lighted up, nor the look he gave me. He replied: "The Lord Jesus Christ." Others that they all had the same great fountain of happiness. Pray for me that the good Father may equip me for his work.

From Mr. W. H. Kennedy.

CAIRO, ILLINOIS, June 1, 1864.

WE have had quite an increase. Our house is full. The school is progressing finely. Some of the more advanced boys and girls have gone to work, and others have come in. I think it advisable to close school in July, and have a vacation. Cairo is a very warm place, and we have no shade to screen us from the hot rays of the sun.

I am much encouraged with the work. The Lord has greatly blessed my labors here. The Sabbath-school is increasing in interest. When I first came here I was troubled a good deal with the children fighting. I have used corporal punishment but little, and have not hired them to be good; but I keep them and pray with them, and give them the teachings of the Saviour, and such treatment has a more lasting effect, I find, than whipping.

MISSISSIPPI.

REV. S. G. WRIGHT wrote from Natchez, May twenty-third, that General Tuttle and Kelly, whose action caused so much suffering among the freed people of Natchez, were both removed. Mr. Wright preaches within the fortifications, also in a regiment (colored) *outside* of the fortifications, being superintending the Sabbath-school. He says: "Conversions are frequent in different places. The work is a blessed one, profitable to all."

ALABAMA.

From Chaplain W. G. Kephart.

DECATUR, ALA., May 9, 1864.

NONE but those who have the opportunity of mingling with and observing these poor people just emerging from the midnight darkness of slavery into the morning light of freedom, can fully appreciate the difficulties which still environ them. I say they have but emerged into the morning light of freedom. This is all. Morally and intellectually, they are in the condition of the man who, under the first touch of the Saviour, saw men as trees walking. I have never seen any people more ready or eager to *learn*, and so far as I have had opportunity to observe, their progress is about the average of white children under far more favorable circumstances.

Still within a week past, our brigade has been stationed at Huntsville, Ala., where Mr. T. Merrill has the oversight of the contrabands." By the voluntary aid of mechanics, soldiers, and the Christian Commission, both a day and Sabbath-school have been kept up during the winter, and we have been pleased to see the progress they were making. Bro. Merrill has his heart in the work, and I think will do much good. There is quite a numerous colored population in and about Huntsville, and under such religious teaching as that of Dr. Ross, who ministers to the *élite* of the city, you may easily imagine that not only liberal sentiments, but even *loyalty* itself, does not command a very high premium.

The religious type of the freedmen I have

found everywhere the same. It is precisely what I had expected to find it—an excessive effervescence of emotional feeling, with very little intelligent understanding of even the first elementary principles of the Gospel. There is no part of the Bible with which they are so familiar as the story of the deliverance of the children of Israel. Moses is their *ideal* of all that is high and noble and perfect in man. I think they have been accustomed to regard Christ not so much in the light of a *spiritual* deliverer as that of a second Moses who would eventually lead *them* out of their prison-house of bondage. I have talked with some of the old men, and some who were *preachers*, and I never found one who seemed to have an *intelligent* notion of the atonement. It will require much patience, labor, and prayer to remove this mass of religious *rubbish* from their minds before a better superstructure can be reared, and it will be a long while before the work can be accomplished.

HOME MISSIONS—KENTUCKY.

From Rev. J. G. Fee.

BEREA, MADISON CO., KY.,
May 11, 1864.

SINCE our expulsion from this State in 1859, I have made many visits to this field of labor. I am now here with my family, and have been for weeks. From the people of the county or State I anticipate no disturbance. From rebel raids there may be.

Many friends ask why I came back amid such liabilities and such destitution and demoralization as reign in regions over which opposing armies have so often gone. I answer: There had been the enunciation of principles we deemed right, such as would glorify God and bless mankind. Here also had been the adoption of policies which we believed were important to the interests of Christ's kingdom. These were worth maintaining. To succeed here was to succeed elsewhere, and give, by association with former struggles, prestige to the principles and policies enunciated. If this were true, then life itself was not to be preferred to

the interests of Christ's kingdom. This was one of the motives before my mind.

Again, the few friends left here, destitute as they were of the means of grace, and without prospect of success, were fast being scattered, and the presence of some one seemed necessary to "strengthen the things that remain." Then, too, to identify myself with the people in their dangers and privations is to gain their confidence and affection, and when the hour of deliverance and salvation shall come, be *ready* for work.

This immediate locality is poor in soil, but rich in moral principle. The people are poor but numerous, and we have here many opportunities to extend sympathy and aid (if we had means) to objects of suffering. We are near the great road leading into Eastern Tennessee through Cumberland Gap. Along this road armies have repeatedly gone, and along it government trains continually go, and occasionally guerrilla bands.

The little that the people had is taken from them. If corn is taken to them, it is at such a price as is beyond the reach of many. Flocks of women and children, in a most destitute condition, on their way to some other part of the State or to the free States, pass along this road. The war acts heavily upon the poor in slave States. The slaveholder has the fertile parts of the State; he stays at home with his slave; threatens to carry Kentucky into rebeldom if his slave is touched. The recruiting officer must get his quota somewhere. He goes to the border and mountain counties. The poor men are most patriotic, leave their homes, and often the little left behind is taken. Perhaps this will react, and the people yet see that slavery has been and is their great enemy. War is a great "eye-opener."

Our school is again started, and the people have regular preaching. I have frequent opportunities of visiting camps of soldiers from this and other States, of addressing them and distributing among them suitable reading matter. Some slaves are being enlisted, such as have masters will-

ing to take them to the provost-marshal and get a claim on the Government for three hundred dollars. The authorities will not let the slaves come and enlist at their own option; if they did, as a marshal said to me, "all the county would come," the slave men in the county would come. Poor white men must be drafted, and the slaves of rich and rebel masters can come even when they desire to. To Uncle Abe, consistency is a jewel, but I am afraid he never will wear it.

TO THE TREASURER.

From an Aged Man in Vermont.

I HEREWITH send you thirty dollars for "American Missionary Society," to make me a life-member of the same. This is probably my last contribution to this cause, as I am now in my eighty-fourth year, and thinking more of dying than living. I send this as a token of especial regard for the righteous cause of emancipation and elevation of the slave—a cause which I have not forgotten in my prayer for forty years past. But, thanks be to God, the day of deliverance seems to be drawing nigh, and now I can truly say: My soul magnify the Lord.

From Illinois.

"INCLOSED is a draft for one hundred dollars from —, for the Freedmen, a donation to the American Missionary Association. It perhaps, may be called conscience-money. I feel a little troubled that he has so long neglected cotton that was the product of slave-labor, now is willing to make up as far as he can the poor freedmen, for the sin of using cotton polluted with the blood and sweat of slaves. This suggestion may stir up the pure minds of others, whose consciences may be troubled in the same direction. If so, we hope that your treasury may overflow with abundance to supply the great demand for men and money by the freedmen."

[If all the friends of liberty had years abstained from the use of goods made of cotton as some of them did, slavery would have received a damaging blow. At this day, it is probable that any of our readers will use fabric made of cotton that is grown by slave-labor.]
Editor of American Missionary.

From a Sister in Christ in Ohio.

My mind was much affected on reading the pages of an address by the Women's Friends the last number of the AMERICAN MIS-
 SARY, and I felt it my duty to deny myself the comforts of life, so that I might contribute to the necessities of some of the destitute and suffering of my fellow-beings. Please inclosed twenty-five dollars from me and twenty-five dollars from a friend, all to be appropriated for the benefit of the freedmen, were most needed.

RECEIPTS

from May 1 to May 31, 1864, inclusive.

MAINE.

Bangor. A. J. Andrews, for *Foreign M.*, 1 00
 Boston. H. Barbour, 20 00
 Portland. Mon. Con. Coll., by Rev. D. T., 12 00

NEW-HAMPSHIRE.

Amherst. Cong. Ch. and Soc., by Rev. C. F. A., 7 00
 Bristol. Mrs. M. W. Duren, 2 00
 Dover. J. S. S., 50
 Exeter. E. C., 50

VERMONT.

Albany. M. B. P., 50
 Bradford. O. B. West, \$15; Dea. R. H. Wild and
 Dea. C. M. Holbrook, \$3 ea.; J. P. Southworth,
 & Rev. N. Barber, Mrs. C. M. Holbrook, J. P.
 Southworth, Jr., H. S. Hoyt, Mrs. E. May, A.
 Child, and D. W. Munn, \$1 ea.; others, \$3.05, 33 05
 Echo Centre. Hosea and Lucy Spaulding, \$5;
 T. P., 50c., 5 50
 Ferrisburgh. Orrin Clarke and Zenas Wood, \$5
 & Jos. Poland, \$2, 12 00
 Greenfield. Albert Buell and S. Morris, \$5 ea.; S.
 Boardman, D. O. Gillett, and Mrs. A. Blod-
 gett, \$3 ea.; J. P. Tolman and J. P. Burton, \$2
 & J. T. Loveland, J. W. Loveland, T. Hutchin-
 son, H. Hutchinson, S. Hutchinson, J. J. New-
 man, Miss L. A. Tolman, and L. Fowler, \$1 ea.;
 others, \$4.15, by W. & Co., 35 15
 Keene. C. W. S., 25
 Montpelier. A. W. KENNEY, bal. to const. himself
 & M., 25 00
 North Ferrisburgh. Hervey Burnap and wife, \$8; E. Al-
 man and wife, \$1.50; Mrs. E. D. Harris, G. M.
 Hale, and H. Holbrook, 1 ea.; others, \$3; for
Foreign M., by Rev. C. L. C., 15 50

MASSACHUSETTS.

Amherst. Contributions, by E. A. J., Treas.,
 & A., 9 50
 Andover. Free Church, by W. & Co., 17 01
 Ayer. SAMUEL SMITH, 2d bal. to const.
 himself L. M., 15 00
 Boston. "A Widow," \$20, by W. & Co.; Miss M.
 Moreau, \$2, 22 00
 Cambridge. CHARLES TAPPAN, to const. him-
 self L. M., 50 00
 Chelsea. "The Widow's Mite," 1 00
 Chelsea. Chestnut-st. Ch., by W. & Co., 60 15
 Chelsea. "A Friend," \$2; others, \$1.50, 8 50
 Chelsea. Evang. Cong. Ch. and Soc., by Rev.
 D., 51 75
 Chelsea. Cong. Ch., by W. & Co., 30 50
 Chelsea. R. Allen, 1 00
 Chelsea. John Kendrick, 5 00
 Chelsea. James Pool, 5 00
 Chelsea. First Parish, by W. & Co., 30 00
 Chelsea. Geo. S. Wheelwright, 5 00
 Chelsea. Dea. R., 60
 Chelsea. Contributions, by Mrs. J. B., 2 00
 Chelsea. Mrs. Julia A. Clark, to const.

REV. BENJAMIN F. CLARK, L. M., by Rev.
 E. D., 30 00
 Oakham. Perley Ayres, \$10; J. Fobes, \$2; D.
 Lovell, \$1, 13 00
 Plymouth. Third Cong. Ch. and Soc., by Rev.
 E. D., 15 98
 Quincy. Orthodox Soc., by W. & Co., 17 50
 Salem. Mrs. Emily L. Nelson, 5 00
 Shrewsbury. Cong. Ch., Mon. Con. Coll., by L. M., 22 00
 Shutesbury. First Cong. Ch., by Dea. A. B., 3 50
 Springfield. Luther Bliss, 5 00
 Taunton. Hodges Reed and Mrs. Z. L. Hodges, \$2
 ea.; H. G. O. White, Otis Allen, and P. W. Dean,
 \$1 ea., 7 00
 Templeton. Bequest of Mrs. Naomi Sparhawk,
 by S. L., Ex., 200 00
 Townsend. H. L. Peckham, 1 00
 Upton. L. W. T., 25
 West-Newbury. William Merrill, 2 50
 West-Stockbridge. Miss Bethiah French, 3 00
 Woburn. "Friends," by Mrs. M. E., 37 75
 Worcester. Union Ch., \$95.80, by P. L. M.; John
 Clafin, \$5, 100 80
 Worthington. L. Randall, 2 00

RHODE ISLAND.

Barrington. Individuals, by J. V., \$2; Mrs. E. R.
 Tiffany, \$1.50, 3 50

CONNECTICUT.

Bristol. H. T. Cook, \$2; S. E. Root, Doct. R.
 Hawley and A. Tuttle, \$1 ea., 5 00
 Cheshire. Mrs. Mary E. Root, 5 00
 Franklin. W. B. Hyde, 1 00
 Litchfield. Mrs. C. L. Lewis, 1 00
 Middletown. Individuals, by J. G. B., 4 00
 New-Haven. A. Townsend and family, 20 00
 North-Haven. B. Hartley, 1 00
 North-Woodstock. Sab. Sch. of Cong. Ch., \$9.70;
 Infant S. S., \$2.55, for *ed. of a boy Mendi M.*,
 by Rev. J. W., 12 25
 Orange. Geo. W. Nettleton, by A. T., 5 00
 Thompson. R. P. M., 25
 Watertown. Cong. Ch. Coll. by D. W., 46 00
 West-Haven. Cong. Ch., by W. A., Treas., 14 00
 Woodbury. Judah Baldwin, 40 00

NEW-YORK.

Adams. M. R. Willis and H. Colton, \$2 ea., 4 00
 Amber. A. Adams, 16 00
 Blossvale. Edward Doty, 5 00
 Brasher Falls. Luther Hulburd, by H. H., 10 00
 Brooklyn. Park Tab. Ch., \$10, by Rev. C. H. A.
 B., & H. D. S., 50c., 10 50
 Fulton. Mrs. Chas. G. Case, \$3; Dea. F. Seymour,
 \$1; Mrs. N. C., 50c., 4 50
 Honeoye. Individuals, by H. P., 3 00
 Keene. Geo. Lambert, 3 00
 Mayfield. E. Judson, 3 00
 New-York. Broadway Tab. Ch., Mon. Con. Coll.,
 \$6, by W. B. H., Treas.; Ch. of the Puritans,
 \$5.06, by W. E. W., Treas.; S. C. Hill, \$5; Thir-
 tenth-st. Presb. Ch., Mon. Coll., \$3, by J. W.
 T., Treas.; Miss H., 50c., 19 56
 North-Pitcher. Mrs. Z. Smith, 1 00
 Omar. Mrs. H. A., 50
 Rochester. Mrs. R. A. Lester, 50 00
 Rushford. Individuals, by Rev. L. P. F., 8 00
 Syracuse. Dea. Gad Lawrence, by A. B., 4 00
 Valusia. Eliza L. Harmon, 1 00
 Warsaw. W. F. W., 25
 West-Camden. Cong. Ch., \$11.40; others, \$1, by
 Rev. L. E. B., 12 40
 Yonkers. Dr. J. R. Lee, 10 00

NEW-JERSEY.

Boonton. "A Friend," to const. MRS. N. T. JEN-
 NINGS, MRS. N. T. JENNINGS, JR., and MISS
 M. JENNINGS, L. Ms., 100 00
 Newark. James White, 10 00
 Rahway. Thomas Morris, 5 00

PENNSYLVANIA.

Cooperstown. Mrs. P. W. Williamson, 1 00
 Meadville. W. F. Clark, 5 00
 North-East. Sam'l Kingsbury and B. T. Spooner,
 \$5 ea., 10 00
 Oil City. E. D. Loomis, \$10; Mrs. J. C. K., 75c., 10 75
 Philadelphia. A. G. Rowland, \$2; R. D. N., 25c., 2 25

KENTUCKY.

Poplar Plains. Individuals,	1 00
MISSOURI.	
North-Point. Coll., by Rev. S. B.,	8 15
Walden Grove. Coll. West. Meth. Ch., by Rev. S. B.,	5 50

OHIO.

Austinburgh. Cong. Ch., by M. W. P.,	7 75
Birmingham. Jonathan Ward,	5 00
Bristolville. L. Mayhew, \$7; S. Manville, \$2,	10 00
Cincinnati. T. S. Goodman,	5 00
Cleveland. Mrs. E. R. Shipherd and others,	2 00
Geneva. H. Peck, \$1; "W.," 50c.,	1 50
Lodi. A. G.,	25
Maumee City. S. C., 50c.; "A Friend," 50c.,	1 00
Morefield. G. W. W.,	25
Norwalk. S. J.,	50
Oberlin. Mrs. L. H. Waters,	2 00
Pinefield. Cong. Ch., by Rev. J. H. P.,	2 65
Pine Grove. N. D. Rose, \$2; A. Y. Glenn, \$1,	3 00
Sandusky. First Cong. Ch., by L. H. L.,	11 00
Springfield. John Schindler, \$3, by C. H., Treas.;	
J. D. Nichols, \$1,	4 00
Strongsville. N. D. Billings, by Rev. W. B.,	2 00
Unionville. Benj. Smith,	40 00
Wellington. Mrs. Lucinda B. Adams, bounty money of her deceased son, Ensign B. Hill, to const. MRS. LUCINDA B. ADAMS, WESLEY HILL, and MRS. LORETTA E. HILL, L. Ms.,	100 00

ILLINOIS.

Bloomington. Estate of Margaret Depew, by H. R., Ex.,	200 00
Chesterfield. Cong. Ch., \$7.50, by Rev. H. D. P.; Mrs. C. P. Cooley, \$1,	8 50
Chicago. First Cong. Sab. Sch., \$23, for <i>Mendi M.</i> , by A. G. W.; Rev. H. W. Cobb, \$5; M. C. W., 50c.,	28 50
Delavan. Estate of Elizabeth F. Viall, by E. F. V., Ex.,	482 94
Freedom. Rev. F. R. Mastin,	1 00
Galesburg. Mrs. D. Burton,	1 00
Granville. Cong. Ch., for <i>Foreign M.</i> , to const. JOHN P. BLAKE and JOHN J. DELATOUR L. Ms.,	60 70
Hamilton. Individuals, by Rev. E. N. B.,	2 25
Morris. Cong. Ch., for <i>Foreign M.</i> , by Rev. E. B. T.,	10 00
Plymouth. Cong. Ch., for <i>Foreign M.</i> , by Rev. W. L. B.,	21 00
Princeton. W. A.,	50
Roseville. Individuals, by J. A. G.,	75
Wheaton. Individuals, by R. F. M.,	1 00
Woodville. D. B. E.,	50

MICHIGAN.

Allegan. First Cong. Ch., for <i>Foreign M.</i> , by Rev. L. F. W.,	10 00
Big Beaver. Mrs. Eunice Morse,	10 00
Battle Creek. E. A. Bush,	1 00
Cooper. M. C. Coll., by L. E. S.,	1 00
Elsie. Mrs. S. A. B. Carrier,	1 00
Hillsdale. Rev. R. Parker,	1 00
Saugatuck. I. Judson,	1 25
Union City. A. H.,	25

IOWA.

Dakotah. C. Wickes, S. C. Wickes, and Rev. S. H. Taft, \$1 ea.; C. A. Lorbeer and Wife, \$1; J. G. Lorbeer and Wife, \$1,	5 00
Dover. E. C. Atkinson, M.D.,	1 00
Newton. Wittenberg Free Presb. Ch., bal., by Rev. G. G. P.,	3 00

WISCONSIN.

Delavan. C. T. Smith,	20 00
Wayne. Estate of James Brown, by L. F., Ex.,	400 00

KANSAS.

Kanwaka. B. S.,	50
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NEBRASKA TERRITORY.

Elkhorn. E. B. Harlbut,	1 00
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WEST-INDIES.

Jamaica, Providence Station. Rev. J. S. Fisher and Family,	
Kingston. Mrs. Maria Oughton,	

FOR FREEDMEN.

(\$4576.37.)

MAINE.

Augusta. "A Friend,"	
Bridgeton. A. J. Andrews,	
Foxcroft. W. W. Clark,	

NEW-HAMPSHIRE.

Lebanon. Don Crain,	
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VERMONT.

Burlington. Anne L. Marsh, a bbl. C.	
Castleton. One box C., (val. \$22.55,) by W. C. G.	
Clarendon. Cong. Ch. and Soc., by Rev. W. T. H.,	
East-Orange. Benson Aldrich,	
Marshfield. S. G. Bent, by Rev. C. S. B.,	
Rupert. Cong. Soc., \$33; J. T. Bates and P. Smith, \$1 ea., by Rev. J. B. C.,	
Townshend. N. W. Powers, by Mrs. S. E. G.,	
Windham. John Goold and Wife, \$5; Asa T. Goold, \$3; James Goold, \$3; Stephen Harris, Judith W. Goold, H. N. Prentiss, J. Boutin, \$2 ea.; C. W. Hastings, A. O. Prentiss, Z. H. Upham, J. Farnsworth, J. Woodburn, H. M. Bemis, A. Bemis, A. Holman, A. A. Prentiss, and M. P. Boutin, \$1 ea.; others, \$4.25, to const. JAMES GOOLD, L. M.,	

MASSACHUSETTS.

Auburndale. D. Bucklin Fitts,	
Andover. One bbl. C., by Mrs. M. A. C.	
Ashland. Mrs. Mary F. Cutler,	
Ludlow. "A Friend,"	
Lunenburg. One bbl. C., by Rev. W. A. M.	
Northampton. Mrs. David Sanders, to const. MRS. CHARLES LORD, L. M., by Mrs. L. S. S.,	
Northboro'. Mrs. E. B. Ball, \$3; T. C. Pinkham and Mrs. M. E. Ashley, \$1 ea.; one bbl. C., and cash, 50c., by A. E. D. F., Sec.,	
North-Dighton. Nathan Ide and Mary Ide, \$10 ea., by W. & Co.,	
Oakham. Cong. Sab. Sch., by Rev. F. N. P.,	
Sutton. Cong. Ch. and Soc., \$17.30, by W. & Co.; First Cong. Ch., a box C., by S. J. W.,	
West-Newbury. Mrs. C. Merrill,	
Weston. Mrs. M. A. T. Bigelow,	
Worcester. Freedman's Relief Soc., two bbls. and one box C., (val. \$136.39,) by Mrs. S. A. B.	
Worthington. Rev. J. H. Bisbee, \$41, by W. & Co.; Ladies, \$3, by M. F. B.,	

CONNECTICUT.

Avon. "A Friend,"	
Danville. Ladies, a bbl. C., by B. N. T.	
Derby. "Sundries,"	
Hartford. Miss E. Coolidge,	
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